



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

to down the other. Then IV would gird on her armor, and set forth resolute, uncompromising, with blood in her eye, determined to suppress Sally for good and all. She would do her best to destroy everything that her enemy wrote—many a letter to me was destroyed—and to undo everything done. Whatever she discovered Sally was doing, she would reverse. If, for example, she found herself on the way to my house, she would turn about and retrace her steps, or at least would try to do so, for Sally, in her rôle as a subconsciousness, would at once make a dive for the muscular steering gear, there would be a temporary struggle with arms and legs, a sort of aboulia, and then it usually happened that Sally, victorious, would reverse the machinery and head her again for her destination. At night, too, Sally would have another turn. As fast as IV would get into bed, Sally, coming herself, would get up, and then, changing herself back to IV, the latter would find herself to her disgust out of bed again. And so it went on all night; and if IV got off without the bed and furniture being turned upside down she was lucky.

Dr. Prince announces a further volume, in which the more general and theoretical aspects of disturbances of personality will be set forth. The psychologist's interests are naturally centered about such an interpretation, particularly as no other field of experience is able to supply a like insight into the complications of a normal self. It is upon such interference with the normal development of an integrated individual that psychology depends to point the way to the analysis of the normal development. In this light the story of Miss Beauchamp is a peculiarly important contribution. The very detail of its record serves to include and emphasize points of theoretical interest; for such fullness of record and psychological insight into the interpretation of the phenomena presented, Dr. Prince is entitled to the hearty appreciation of the psychological student.

JOSEPH JASTROW.

*The Secret of the Totem*, by ANDREW LANG. Longmans, Green & Co., New York, 1905. pp. x., 215.

This work is one of those lightly written and acutely reasoned anthropological essays, part constructive and part controversial, of which we have now had a round half-dozen from the pen of the gifted author. In some sense, it is the sequel of *Social Origins and Primal Law*, published in 1902 by Messrs. Lang and Atkinson; but it may also lay claim to rank as a novel and independent work. It contains, for the first time fully wrought out, the writer's theory of the origin of totemism. It will, perhaps, be most useful if we here sketch the main outlines of this theory, avoiding both the controversial infusions and the question of prior right on the part of other investigators to this or that feature of the whole case.

Mr. Lang starts out, not from the communal horde, but from a social status in which men were forced by economic conditions to live in small separate groups. He assumes, further, that the members of these groups were animated by the fundamental emotions of love, hate, jealousy, maternal affection, and so forth, so that there must very soon have arisen, within the groups, distinction of persons and certain practical restraints upon amatory intercourse. He inclines to accept Darwin's hypothesis of a single, strong male living with and jealously guarding several 'wives;' from such a 'family' the sons, as they grew up, would naturally be expelled, and would thus be forced to seek their own 'wives' as best they might from other similar families. Such a society would necessarily, for the younger male members, be exogamous in practice.

However this may be, we set out from small, scattered groups of men and women. These groups now, in some way or other—in what

way is quite inessential to the author's theory—obtained animal names. So much is known fact. The theory offered as to the origin of these names is that they were bestowed from without, groups being named by other groups for the sake of practical differentiation. "I cannot prove, of course, that the process of adopting a name from without occurred among prehistoric men, but I have demonstrated that, among all sorts and conditions of men in our experience, the process is a *vera causa*." Mr. Lang, indeed, makes it strikingly plausible, even probable, that the group-sobriquets, although they might be of the kind that we should term nicknames, would be accepted by those upon whom they were bestowed, and also that they would be likely, in a large number of instances, to take the form of animal names.

However *this* may be, then, we have our small scattered groups bearing plant or animal names. It is fact once more, that the origin of the names dropped out of remembrance among those who bore them. Now comes the cardinal point of the theory: the insistence on the importance of the name, on the intensity of the savage belief in the intimate and wonder-working connection of names and things. "If each group woke to the consciousness that it bore the *name* of a plant or animal, and did not know how it came to bear that name [and we must remember that this ignorance is fact, vouched for by the occurrence of mythical explanations of the totem names], no more was needed to establish, in the savage mind, the belief in an essential and valuable connection between the human group Emu and the Emu species of birds, and so on. . . . Totemism begins in the bearing of the name of an object by a human group." And the connection thus established would be, naturally, the connection of the blood bond. "The animal in myth is thus men's ancestor, or brother, or primal ancestral form. This belief would promote kindness to and regard for the animal."

The essentials of Mr. Lang's theory are, therefore, three: a group-name of unknown origin (which we can ourselves account for, plausibly, as a nickname given from the outside); belief in a transcendental connection between all bearers, human and bestial, of the same name; and belief in the blood superstitions. From these three postulates he is able to derive all the totemic creeds and practices, including exogamy. This last, it will be remembered, was (on Darwin's theory) already in existence as a practical matter from the very earliest times. As to the postulates themselves, the second and third are vouched for by all that we know of "the nature of primitive man."

The author now carries his theory into details, discussing the rise of phratries and totem kins, totemic redistribution, and matrimonial classes. A very curious and interesting point is brought out in ch. viii. On the theory presented, there should be in each phratry a totem kin of the phratry name. Now totem kins of phratric names occur in America; they had not been observed in Australia. If they cannot be found, the new theory (together with certain older ones) falls to the ground. Mr. Lang is able to show, with some natural elation, that the required totem kins do occur in Australia. "I conjectured that phratry names, now meaningless in the speech of the tribes where they appear, might be really identical in meaning with other names now denoting totem animals in the phratries." The conjecture proved to be correct, and the theory thus receives unforeseen confirmation arising out of an apparently fatal objection. The "method of inquiry" laid down in ch. ii has brought its well-earned result.

On the whole, it seems to the present reviewer that Mr. Lang has put forward the most satisfactory, because the most completely adequate, theory of the origin of totemism that has so far been suggested.

The argument moves—must move—in the field of hypothesis; but there is good anthropological warrant for each step taken. The pragmatic test is fully satisfied: and what can theorist hope for more?

P. E. WINTER.

*The Problems of Philosophy*, by HARALD HÖFFDING. Translated by Galen M. Fisher, with a preface by William James. The Macmillan Company, New York, 1905. Price \$1.50.

This book is not, as perhaps might be expected from the title, an exposition of the problems of philosophy, if such exposition implies simply a discussion of the philosophical views held by other men. It is rather, as James calls it in the preface, the philosophical testament of the author. And as such it contains his *credo*, along with much acute comment upon contemporary philosophical thinking. But while this intimate character of the book gives interest to it, it is not on that account easy. On the contrary, it requires considerable philosophical training to follow the discourse. Consequently, the book is not likely to be useful to young philosophical readers; it is in no sense an introduction to philosophy.

After a short introduction, the four fundamental problems of philosophy (the problem of consciousness, the problem of knowledge, the problem of being, and the problem of values) are, in turn, considered. The philosophical attitude of the author is designated critical monism. This position is described as striving to "maintain the thought of unity without dogmatizing." It seems to arise from the conviction that the quest for unity and connectedness in experience is forever opposed by discontinuity, and that all accounts of reality must necessarily result in an irrational remainder. The common problem of the book is the relation of continuity and discontinuity; it crops out in each of the four chapters. For instance, in the problem of consciousness, the discontinuous is met with in different mental states and in different individual minds. This discontinuity cannot, however, be transcended (as some writers propose) by a reduction of psychology to physiology. Höffding's own attitude in this instance is that, although the discontinuity is apparent, it nevertheless may not be real, since we can never be sure that analysis has gone to the bottom of the matter. And, furthermore, he seems to favor the notion of a potential psychical energy. In the case of the problem of knowledge, there is again a discrepancy between the principles of knowledge and the being which they strive to render. In this instance, there is an irrational remainder in three forms: in the relation of quality and quantity, in the relation of time to the causal concept, and in the relation between subject and object. Likewise in the case of the cosmological and of the ethical problem, continuity seems an impossible achievement. The problems can never be solved; but in the attempt new thought arises.

H. C. STEVENS.

*La femme criminelle*, par C. GRANIER. Bibliothèque biologique et sociologique de la femme, No. 12, 1906. pp. ix., 468. Price Fr. 4.

This little work on the female criminal is, within its limits, sanely conceived and temperately written. The limits are of two kinds: the size set for the volumes of the Library, and the assignment of volumes on psychology and prostitution to other authors. It is doubtful whether a reviewer has the right to complain of the plan and scope of the work he is reviewing, and libraries of small, uniform volumes are at present in fashion, especially in France. But it must be said that no adequate idea of the female criminal can be obtained without a study of female individual psychology and a study of prostitution, with its conditions and consequences; and, in the writer's judgment,